Among the Paez, fishing with

/145 cont./

226 824 poisonous plants is done once a year, in the dry season, as community fishing with weirs. For this purpose -- it was explained to me -- a dam of stones and earth is first made by the men. The herbs, which only grow high in the mountains and contain a poisonous substance, and which have been pulverized with stones, are tossed into the pool thus partitioned off. These herbs are called yũkse or kẽse. The fish are said to die from them immediately. /146/ They are caught only by the men. But since the poisonous herbs are so far away and are to be found only with difficulty, the men are said to catch the fish sometimes unpoisoned at the weirs with their bare hands.

f) Weapons

411 [726] The weapons of the Paez are limited to hunting weapons and children's toys, since wars are no longer fought. The only important hunting weapon today is the shotgun. As children's [324] playthings there are the stone-sling (fiot), blowgun (pẽt), and in in recent times the elastic sling (kfučéro).

[324] [714] [237] [124] [175] In former times, in the battles with the Spaniards, the Paez were said to have used lances 25 handspans long made from the wood of the chonta palm, as well as plaited shields or shields of tapir skin (Pittier, p. 327). I could find no confirmation for the present-day or even earlier use of lance and shield; my informants were familiar with neither the word nor the object. From the chroniclers, however, it is reported that the Paez, as well as other mountain peoples of this region, had learned from their battles with Spanish horsemen to defend themselves with long lances. There is, however, absolutely no foundation for a pre-Spanish use 714 of this type of lance. It is not unlikely that the Paez originally had plaited shields (opimb). The word for skin shield (himba-kat) is interesting: its present literal meaning is "horse skin." Whether himba meant "tapir" in pre-Spanish times cannot be ascertained.

2: Pittier de Fábrega E-4, 5 (1906) 1907
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deserted savannas. It must be said, in extenuation, that they have been subjected to much abuse by their neighbors of the "superior race." Moreover, the Paeces are naturally hostile to strangers, descending, as we have seen, from a warlike people. The old Paeces always went about armed, carrying a lance or javelin in the hand and ready to protect their bodies from the darts of an enemy by means of a shield of basket-work (*opimb*), or of tapir hide (*χimba-kât*). The warlike tendencies of the tribe were stimulated by means of periodical contests in which the most valiant warriors fought each other in the presence of the multitude.

To-day, as we have seen, the descendants of these have abundant opportunity to satisfy their fighting propensity by taking sides in the frequent quarrels of the political parties that thus far have kept Colombia in an almost continual turmoil.

Sexual intercourse between Paez women and men of other races is said not to exist; barbarous chastisement would be the fate of the offending female. It is to be expected, however, that the closer contact brought about by the gradual penetration of the Tierra Andentro by whites and negroes will soon overcome the purity of the Paez blood and open the way to amalgamation with the neo-Colombian race.

Reclus, cited above (page 311), gives us to understand that the Paez were cannibals, and the tradition current in the villages along the western foot of the cordillera confirms his intimation with reference to the Pijaos; for the coming of "el Pijao" is still a menace to children. The early chroniclers tell us of several anthropophagous tribes which lived in this region, and it is not unlikely that the Paeces had a share in that custom.

GRAMMATICAL NOTES

Castillo's *Nociones gramaticales* is limited to a list of the personal pronouns and the conjugation of the verbs 'to be' and 'to write.' A few more grammatical indications are incorporated in the vocabularies, but on the whole these data are very meager, and much remains to be done in this direction.